

SEVENTH

ANNUAL REPORT

OF THE

PHILADELPHIA SABBATH ASSOCIATION.

THE Christian Sabbath, diffusing its influence through the whole frame-work of society, and materially affecting the great interests of learning and morals—of government, virtue and religion, presents claims of untold importance. And it is a source of joy and congratulation, that within the few past years, public attention has been especially called to these claims, and called, too, with an effect highly gratifying and animating to philanthropists, patriots, and Christians throughout the civilized world.*

In presenting the Seventh Annual Report of the Philadelphia Sabbath Association, we can say that God has evidently placed upon it his seal of approbation and crowned the liberality and sympathy of its patrons with a blessing, and the efforts and prayers of its labourers with success. Let us for a moment glance at what has been accomplished since its first organization:

Among other points of interest, we notice the fact that the public conscience has been moved, and large numbers of our citizens have been induced to acknowledge, and more strictly ob-

* The Parliament of Great Britain has appointed a committee who have made an able report on the importance of suppressing Sunday travelling in London, and the friends of religion in Scotland are zealously endeavouring to prevent the use of their Railroads on the Sabbath. Quite recently a circular has been issued from Basle, Switzerland, in which a premium of upwards of \$600 is offered for the two best essays on the "Sanctification of the Lord's day."

serve the holy Sabbath—the decided approbation of its sanctification expressed by large conventions and by numerous individuals and companies of great influence engaged in transportation and commerce—the strongly marked and improved character and practice of labourers on our public works—the cheerful and efficient co-operation of churches of the different denominations of Christians with us in this work of reform, and the cordial response of men of every political creed, to deepen the tone of Sabbath sentiment;—moreover, the fair prospect of a Western Sabbath Union with promise of great usefulness—the greatly diminished proportion of the mercantile community who visit the post office on the Lord's day—the improved Sabbath usages in driving cattle, running lumber, and in the manufacture of lime, glass, and iron*—the improved tone of both the religious and secular press, and the number who have been reclaimed from vice to the practice of sound morality and consistent piety—all conspiring to promote the glory of God, the healthful efficiency of government and the eternal welfare of immortal souls.

Attended with prayer and labour, much spiritual seed has been sown, the full harvest of which will be gathered in eternity. Our work is emphatically a labour of love and faith.

Much, however, has already come under our observation, that is fitted to cheer and encourage vigorous and persevering effort in the Sabbath enterprise. In connection with this statement, we

* The following is a brief extract of a letter from R. Hamilton, Esq., whose interesting account of his manufacturing iron without Sabbath labour, was published in our Fifth Annual Report.

"Hanging Rock, Ohio, Sept. 7, 1847.

"Dear Sir—

"* * * The furnace commenced blowing on the 4th of May, and up to the 3d inst. has blowed ninety days, in which time it has made 768 tons, being 8½ tons per day. The furnace has worked unusually well, this blast very regular and made uncommonly good iron, and worked the stock to a good advantage. I feel well satisfied with my success.

Yours, &c.,

"Rev. O. S. Powell."

"R. HAMILTON."

One of the oldest and most extensive lumber companies in Cincinnati, Ohio, with which E. M. Gregory, Esq. is now connected, has not for many years allowed any labour to be done on the Sabbath, in rafting and running lumber, except to secure it when in danger of being swept away by a flood.

here submit a few extracts of reports from the agents and missionaries engaged by the Association the past season; which reports we think are fitted deeply to interest the attentive reader.

Extracts from the Report of the Rev. O. S. Powell to the Board of Managers.

During the past summer I have visited several of the Western States for the purpose of securing, if practicable, the organization of a Western Sabbath Union. The forming state of society in that fertile and rapidly growing section of our country—the powerful influences there operating to secularize the Sabbath, and the extensive public improvements either already or soon to be completed, render the formation of such a society highly desirable. In my tour I visited many of the important cities and towns in Southern Ohio, in Indiana, and Illinois. In many of these places I delivered sermons and addresses—frequently to large and interested audiences. Large and influential conventions were held at Indianapolis, Ind., and Springfield, Ill. The Governor of the State was President of the latter convention. Sabbath committees were appointed in Ohio, Indiana and Illinois to secure the co-operation of the friends of the Sabbath in the West. Nearly one thousand dollars were either subscribed or pledged by responsible individuals for sustaining a Western Sabbath agency. Recent intelligence from the committee in Cincinnati affords ground to hope that we shall soon be aided and cheered in our labours by an efficient Sabbath Union with its centre of operations in that city.

In our own State, Sabbath conventions have been held in Newtown, Bucks county, in Wilkesbarre and Chambersburg, the sessions of which, especially the last, were highly interesting.

I have passed over the line of the state improvements from Philadelphia to Pittsburg, but my labours during the fall have been chiefly employed in the Delaware, Lehigh, and Wyoming valleys, where a much deeper interest has been manifested in the objects of our Association than heretofore. Donations to aid in sustaining missionary labour among boatmen and miners have been greatly increased in that region. Several efficient committees have been organized this season along those improvements, and a considerable amount of gratuitous labour in distributing tracts and preaching to boatmen has been performed. This voluntary labour with the aid and encouragement of the missionary has doubtless been productive of much good.

The Rev. Mr. Magoffin has preached to the boatmen at Bristol almost every Sabbath during the season and also distributed many testaments and tracts at his own expense. His self-denying and zealous labours have evidently produced a deep and salutary impression on the minds of the boatmen.

During the fall I have preached to the boatmen several times in the open air, and frequently held interesting conversations with them while on their way.

On one occasion the captain of a boat was much affected—said he

had been a member of a church but had greatly backslidden, and knew he must perish unless he repented. After my reading the scriptures and engaging in prayer he followed in fervent and evidently penitential supplications, and on rising from his knees he took my hand with tears and said, that it was a happy time with him, but he needed grace to enable him to continue faithful. Several weeks after, he told me that he had kept his promise in regard to having prayers daily on his boat, and that he had great enjoyment in religion.

The interest in the various departments of our work has in many places manifestly increased during the past year, and we may look with encouragement to the future.

Very sincerely, yours,

Philadelphia, January 25, 1848.

O. S. POWELL.

Report of Rev. Jeremiah Miller :

HARRISBURG, Nov. 11th, 1847.

To the Board of the Phila. Sabbath Association :

Dear Brethren—It is with feelings of humility and joy that I address you in reference to my efforts for the sanctification of the Lord's day, and connected with it, for the spiritual good of the orphan and laborer on the public works.

My labors have been extended on the lines of canal from Columbia to Pittsburg, and from the junction near Clark's Ferry to Pittston. I have repeatedly traversed from Middletown to the junction, and also from that point up to Hollidaysburg on the Juniata, and to Northumberland on the Susquehanna branches. While on the canals my efforts have been those of a *missionary* character. As a whole the boatmen have been respectful and kind, and have received religious conversation and tracts with apparent cheerfulness and gratitude. The same may be said of the driver-boys. My interviews with them have been decidedly interesting and often yielded the fair promise of lasting importance to them. As a specimen I mention the case of some twenty-five boys who gathered around me one Sabbath afternoon at Hollidaysburg. They listened attentively to a short address. I ascertained that a large proportion of them were orphans, and nearly all destitute of Testaments. The inquiry was made "whether they desired Testaments, and if they were given, who would use them well and read them attentively, particularly on the Sabbath?" One and another expressed the desire to receive a Testament promising that it should be well used. Soon finding my store of Testaments at hand exhausted, I told the boys who were unsupplied that if they would go with me, I had some at my room for them. Seven or eight boys went, to whom I delivered Testaments as I had to the others. They seemed very much gratified, while neighbors at their doors and windows were witnessing the scene with lively interest. The next morning two boys, the sons of catholic parents, came and desired Testaments. I told them that they, perhaps, would not be allowed to read them. They replied, "If you will give them to us as you did to the other boys, we will use them well and study them; you

may depend upon it we will. They appeared sincere and very importunate, and I gave them each a Testament, which they received with great apparent joy.

Although many of the driver-boys are very profane and wicked, yet they can be affected, and induced to leave their vulgar and ruinous practices. I have seen the tear start in the orphan's eye by religious remarks and allusion made to deceased parents. I have seen a marked change in the profane youth breaking away from his presumptuous trifling with God, the soul and eternity, and heard him exclaim, "O, I have often thought of you since you talked with me and gave me that tract. I don't think I am a Christian, but I am done with that swearing." I have conversed with the serious minded captain and answered the question, "What shall I do to be saved?" which he gratefully received, and then we parted, probably never to see each other till we meet at the judgment. I have conversed with the intelligent Christian captain, and led the devotions for him and crew in the cabin, when we all felt that verily it was good for us to be there. I have seen the professed Atheist from the man-of-war impudently interrupting religious conversation between a captain and myself; afterward yielding to the power of truth, and confessing the full conviction that there is a God; and having read a number of tracts which I gave him, he returned on the following day, asking for an exchange of tracts and saying that he had *read every word* in those he had received. He appeared serious and docile, grateful and respectful. I gave other tracts such as were fitted to his case, and we separated. At Clark's Ferry where a large number of boats were crowded together, I gave about a hundred and twenty-five tracts to the boatmen. They seemed glad to receive them and expressed thanks. One remarked, "I believe in futurity, and surely boatmen need salvation as well as other men." He seemed much interested in the efforts of your Association, and expressed the hope that entire and complete success might attend them.

My labours as *agent* of your Association have been rendered in churches of different denominations along the lines and vicinity of the canals and railroads. I have preached on the sanctification of the Sabbath in Lancaster, Dauphin, Perry, Juniata, Columbia, Huntingdon, Blair, Cumberland, Franklin, and York counties, to attentive and generally to large audiences. A Sabbath interest has been awakened in many minds, and some business men who had been in the habit of going to, and returning from Philadelphia on the Sabbath, have renounced the practice, and are resolved that they will do so no more. Nor do they stop here, but with their cash are disposed to aid your Association in its important enterprise. The collections which I have taken for the cause have generally been both cheerful and liberal.

In concluding this report, I can say, that good has evidently been done by efforts put forth for the Sabbath, and the results we shall doubtless find to be glorious in eternity. I cannot boast of my own good works in the cause, but shall rejoice, if it shall appear at the great day that my labors for your truly important and benevolent Association have not proved in vain.

Yours, in the bonds of the Gospel,

JEREMIAH MILLER.

Extracts from the Report of the Rev. Mr. Hance:

BEAVER MEADOW, Jan. 11th, 1848.

Dear Brother Powell—

In reviewing the operations of the past, I rejoice, that while much has been gained nothing has been lost. During the last season my travels have been widely extended, and every where have I found an increasing interest in the Sabbath cause, particularly in its connection with the navigation of the canals and the use of railroads. The success attending those thoroughfares on which the Sabbath principle has been adopted, has naturally awakened attention and inquiry into the subject, which cannot but result to the glory of God and a more general observance of the fourth commandment.

My labours among the boatmen on the Susquehanna canals, has been conducted in the same mode as in former seasons, by personal interviews, presenting the gospel, reasoning and exhorting with, and giving them tracts. Also, to a large number of the driver-boys, it has been my privilege to present a copy of the New Testament. It is almost needless for me to remark, that these efforts are attended with happy results; many of those boys, (a number of whom are orphans, who have been ready to exclaim, "no man careth for my soul,") gladly receive those gifts, and are led into a free conversation on the subject of their soul's salvation. Many of them have been children of pious parents, and the recollection of parental instructions and prayers, has often brought the tear and produced the resolution of living a good and pious life. I have also, during the past season, more than ever before, enjoyed the privilege of bowing the knee in prayer with the boatmen in the cabin. Several interesting cases of interviews might here be related, but one only must suffice. While stopping for a few moments at Harrisburg, the captain of a boat approaching espied me, and immediately "held up." As soon as he could reach me, without ceremony he grasped my hand and said, "Thank the Lord, Sir, I have received that blessing now," and tears of gratitude to God filling his eyes, he related that the little tract and faithful words of admonition, were the instruments in his conversion.

Frequently have I enjoyed the privilege of collecting the boatmen together in large companies, and preaching to them the word of eternal life.

Two of the collectors of toll on the Susquehanna and the North Branch Divisions, (whose offices were formerly opened on the Lord's day) have this season been closed. On the same canals, a majority of the lock-tenders also, have this season embraced the privilege, acknowledged theirs, of resting from their arduous toil, although their families still are much annoyed and the locks much injured by the boatmen determined to run on that day. Those acquainted with the situation of lock-tenders cannot but sympathize with them, and hope the day is not far distant when they may enjoy the privilege, in common with their fellow-citizens, of uninterrupted rest and peace on the Lord's day. They are confined to their employment from morning to morning, and from

Saturday evening to Saturday evening again, and after toiling day and night, is it too much that they should have the Sabbath if for no other purpose than as a day of rest? But when their spiritual interest is considered, who can for a moment hesitate in the decision?

It is pleasing to see, that quite a number of the boatmen remember the day and are found resting at some of the many villages that line the canal. These, when the friends of Jesus and of boatmen, look after them, are often found in the house of God.

On the Delaware Division and the Lehigh Canals, (the Sabbath being observed) a truly favourable state of things exists. Little or no disposition is manifested to break in upon the Sabbath arrangement, and it is worthy of remark, that although men of the roughest mould of character are here to be found, and many aggravating circumstances are daily arising to ruffle their feelings, still on no canal upon which I have travelled, is there more peace, sobriety and forbearance manifested, and perhaps I may say, that those virtues are more manifested here than on the other canals, especially when the condition of the men and the number of boats are considered. They are no longer engaged, to any extent, in those brawls and disturbances that formerly disgraced them. Now they can collect together in quietness and peace. I would not be understood by this remark, that all are becoming the meek and lowly followers of Jesus, far from it. But their outward deportment has most evidently improved,* and a few have not stopped at the outward deportment, but sought and found that there is virtue in the blood of the atonement to cleanse the heart. A much larger number of pious men have been on those canals the past season than ever before, and some of them have not been ashamed to let their light be seen, and to exhort their fellow-boatmen to seek salvation.

In conclusion, dear brother, although I must still say "unprofitable servant," I am not discouraged, but still look forward in anticipation of the triumphs of the cross.

Yours, in the Gospel,

WM. HANCE.

Extracts from the Report of Mr. Wood :

PRINCETON, Nov. 25th, 1847.

Rev. O. S. Powell—Dear Brother—

The place which this letter is to occupy in your report, necessarily restricts it to short statements of a few of the prominent facts which came under my notice while acting as missionary upon the canals of Pennsylvania. During the three months in which I was engaged by

* On the same point, a much esteemed pastor living on the line, thus speaks :—
 "Where now is the proof that the canal, its banks, or locks, cannot be kept in repair, if the Sabbath is observed? The thing works so well that now no one ever could have seriously thought of making such an objection. Where now is the proof of the increased expense of transportation, and of the injury done the poor boatmen, forcing him to lie idle, feeding his beast, and losing his day? There is none.

Where now is the proof that the boatmen tie up round taverns in large numbers, and make the neighbourhood tremble with their 'cautecoys!' Interest prompts each

your body, I conversed with and addressed the boatmen upon the Delaware, Lehigh, the North and West branches of the Susquehanna and the Juniata canals. I distributed one thousand seven hundred and fifty-six tracts and fifty-nine Testaments.*

At Bristol, Easton, Mauch Chunk, Northumberland and Lewistown, I succeeded without difficulty in collecting together large numbers of boatmen upon the boats, or upon the canal bridges for religious exercises; and here I would take the liberty of saying that I feel this part of your missionary labours to be of the greatest importance to the souls of boatmen. Separated as they are from the ordinances of the gospel, the command to preach the gospel *to every creature*, would seem to make it obligatory on us to go to them and invite and persuade them to come to the blessed feast prepared by our common Lord and Master. The boatmen stand in as great need of the gospel of Jesus Christ as we do, and they are certainly as deserving of it as we are. Canal transportation is increasing every year, and the ratio of increase in the number of boatmen in proportion to the amount of labour, so that the necessity for giving the boatmen the stated means of grace will continue while that business lasts. This is a glorious object. It is worth the prayers and labours of a whole life. I can bear a testimony, confirmed by an almost universal experience of the willingness of boatmen and raftsmen to hear the gospel of our blessed Lord. They have manifested such a desire to hear the gospel as to leave their suppers on Sabbath afternoon, when told there would be religious exercises on one of the boats. I never saw more respectful and attentive audiences than they formed. When the thunder has been rolling over our heads and the lightning flashing in our eyes, and the rain falling, have they kept their seats upon the logs to hear the words of eternal life from the lips of your unworthy missionary. They have gladly received me upon their boats, and with two or three exceptions have paid a solemn and respectful attention to religious exhortation. Some have appeared to feel deeply while I was conversing with them, and others have made solemn promises to turn from their wicked practices and seek the salvation of their souls. I have succeeded in quelling the angry passions of the "driver-boys" when incited to fight by wicked men. One instance of this kind occurred at Hollidaysburg, where a few kind words soothed the feelings of upwards of twenty boys who were proposing to settle their disputes by blows. They immediately ceased their quarrelling and listened to me while I sat down among them and endeavoured to point them to the orphan's best friend.

While upon the West Branch, I threw myself among a hundred raftsmen on board one of the packet boats. They seemed the vilest

man to go as far as he can on Saturday; there is no congregating except at the ports of loading, and very little disorder, if any. Their moral condition has been greatly promoted by the change; there is far less intemperance, profanity, and fighting; far less cruelty to horses and boys; far less loss of property through carelessness and dishonesty; and far less loss of life by drowning."

* The Missionaries and Sabbath committees have distributed 131,880 pages of tracts the last year; 75,000 pages of which were a donation from the American Tract Society. The Pennsylvania Bible Society made a grant of 1000 Testaments to be distributed by the Missionaries of this Association.

creatures I ever saw. Every word was either filthy or profane. I placed myself near three of the most outrageous characters until I became heart sick ; when, as the ringleader of the company uttered a horrible oath, I looked him in the eye and mildly reproved him. To my great surprise he acknowledged his wickedness, but said he swore thoughtlessly. I told him his thoughtlessness *itself* was a sin in addition to that of his profaneness ; and that he must answer for both of these at the bar of God. He seemed to be conscience-stricken from the moment I gave the reproof. He informed me that he had once been a professor of religion, but his conduct plainly indicated that he had either been deceived or had greatly backslidden.

While conversing with him there was much boisterous profaneness among the others. I then went to each person on board, except those who were stretched out upon the deck sleeping off their dissipation, and gave them tracts. It was a sight which filled my heart with gratitude and joy when I beheld them quietly seated, each one reading his tract,* and as one by one would approach to return that which he had read for another, I could not help thanking God, and taking fresh courage.

* As boatmen frequently have leisure while passing through the long levels on canals—being towed upon rivers, and waiting in port—those desirous of promoting their moral improvement have often thought of the advantages to be derived from the establishment of libraries for their use.

The following extract of a letter from a gentleman intimately connected with the business on the Delaware and Raritan Canal, shows a gratifying result of an effort to benefit them in that way :

“ LAMBERTVILLE, Jan. 20, 1848.

“ Rev. Sir—

“ Though the probabilities seemed to be against success, almost every one predicting failure, the value of such a library, if successful, appeared to be sufficient to justify the attempt to form one ; accordingly thirty dollars worth of the books published by the American Sunday School Union, were placed on the canal near Princeton, in 1845. These books were selected because they were not sectarian, because having passed a rigid examination, further examination was less necessary in order to avoid improper books, and because they are not only instructive, but readable and inviting, generally read through when once commenced. The books were quickly taken and extensively read, but owing to some unfavourable circumstances they were not regularly returned, so that by the end of the season they were nearly all gone.

“ In the spring of 1846, the library was re-commenced at Bordentown, and thirty dollars worth more of the Sunday School books were added to it, and in the spring of 1847 the number of books was doubled. During the seasons of 1846-47, the books continued to be extensively read, and in most cases, regularly returned. I think I am warranted in saying that the experiment is completely successful.

“ I am, Sir, very respectfully yours,

“ Rev. J. Miller.

ASHBEL WELCH.”

From this moment, all swearing ceased, their boisterous conduct settled down into a quiet deportment, and I remember hearing but one oath all the while I remained on board.

It is my firm conviction that nine-tenths of the boatmen are anxious to rest from their labours on the Sabbath. But the inducements held out to them by merchants hasting to become rich, in the shape of rewards for performing the quickest trips, and the competition of those who regard not the Sabbath, that they may gain these prizes, serve as motives to a great many boatmen for doing upon the Lord's day what they would otherwise gladly avoid.

That God may bless you and your efforts in favour of the Christian Sabbath is the prayer of

Yours, in the bonds of Christ,

CHARLES WOOD.

The Rev. Mr. Bissey, one of our missionaries, speaks both the English and German languages. Being stationed at Columbia during nearly the whole season, he had an opportunity of meeting large numbers of emigrants almost every day and addressing them in their respective languages.

The increasing number of those emigrants and the facilities of making a favourable religious impression on the minds of those multitudes through the labours of *one* man, must render this feature of our operations more interesting in proportion as they are better understood by the Christian public. It is believed that his report, extracts of which are here introduced to our readers, will be perused with lively interest and pleasure.

COLUMBIA, Oct. 4, 1847.

Rev. O. S. Powell—Dear Brother—

Much of my time and labour has been spent among the German emigrants; many, perhaps a majority of those who have passed here within the last few months, are Romanists. But they have generally received me with great expressions of kindness. Never have I seen any people more thankful than these for the instructions which I have given, and the tracts and Testaments distributed among them. My supply of Testaments has not been sufficient. What few I have had, I gave with a very cautious and sparing hand; and you cannot imagine my feelings after supplying a few with Testaments, and receiving the strongest expressions of thankfulness, with eyes overflowing with tears of gratitude; while others at the same time were importuning me to give them the Holy Bible. And I had it not to give. Had we sufficient means to carry out more fully this noble enterprise, how many Romanists would be furnished with Bibles, and these Bibles, too, would find their way into the heart of the Roman Catholic settlements in the far West. Many interesting circumstances might be related in connection with my work. After having some conversation with a Catholic, one day I gave him a

few tracts, he then showed me a Testament which he had received in New York, and was evidently very much pleased with his little treasure, esteeming it more precious than gold. Oh! it would do your very soul good to see the value they sometimes place upon such a gift as this. Some have told me they would never part with it for any consideration. I believe a great amount of good will result from our labours among this class of people. The gospel, being presented to them in such a variety of ways in the various conversations held with, and the variety of tracts distributed among them, will, I trust, be seed sown in good and honest hearts that will bring forth an abundant harvest. While the Church is sending her missionaries to foreign lands, shall we leave the thousands and tens of thousands, who are coming in upon us like a flood and filling up our western States, exposed to the machinations of Rome and of Satan?

The report further states, that "numerous cases of distress have come under the eye of your missionary." Some had "lost their property on their journey, others buried their children in the great deep." One evening he found "a Catholic woman with a sick child on her lap," and the "lifeless corpse" of another that had "died on their way from Philadelphia," lying before her. "By the next morning the other child also died." He aided in securing for both a decent burial.

At another time he found an aged widow lady, who had recently lost her husband in Germany, and who, though she had evidently seen better days, was now in a very destitute condition. She came to New York, and there to her great disappointment, found she had still a long wearisome journey to St. Louis, before she could meet her children. She had taken little food since leaving New York, and had just offered a grocer all her remaining money (four cents) for a loaf of bread, which he refused. Mr. B. found her weeping bitterly, and after speaking words of consolation, procured for her a small sum of money, and he says, "She loaded me with thanks and blessings that I shall never forget." He adds,

A portion of my time has also been spent in labouring among the boatmen. Here, too, have I been kindly received, and I am happy to say that the opinion is becoming almost universal that nothing is to be gained by the running of boats on the Sabbath, but on the contrary that much loss has been sustained, both by the State and individuals. Few, comparatively speaking, now run their boats on the Sabbath.* And

* Brother Bissey's observations refers to Columbia and vicinity, while on some parts of the public works there is still considerable running on the Sabbath, although not to the extent of former years.

persons living along the canal, inform me that the morals of the boatmen have greatly improved. What an important field of missionary labour is this. How many hundreds, and I may say thousands, of our young men and boys are here exposed to the snares of the wicked one, without either parent or friend to watch over them and lead them into the path of piety and virtue. I have distributed a large number of tracts among them and a few Testaments; endeavouring always to impress upon their minds the great importance of having an experimental knowledge of salvation by the remission of our sins—Christ in us the hope of glory.

May the time be hastened when all the people shall reverence the Most High and keep his Sabbath holy.

Yours, in the Gospel,

JONAS BISSEY.

An increased amount of missionary labour has been performed this year over any that has preceded, under circumstances more favourable to producing permanently good results. Our missionaries went forth to their work last spring, evincing a very strong desire that their labours might be blessed by the great Head of the Church, and their reports show that they have not sought the blessing in vain. It is the design of the Association to secure still more missionary labour the ensuing, than that of the preceding year, and that the missionaries be more confined to limited districts.

In closing this Annual Report we appeal to all lovers of man and of country, as well as to the friends of humanity, of religion, and of God, for sympathy and prayers, for effort and efficient aid in behalf of our Association, to carry forward its important designs to a complete triumph. The ground of our appeal is based, not only upon the *supreme authority* of the Sabbath, but upon its high claims as *adapted to the nature, necessities, and destiny* of man.

“Thou shalt keep my Sabbaths” is to be obeyed, or a fearful account must be rendered to Jehovah for the insult offered to his majesty. Sabbath desecration is the point at which men break away from God. Hence it is well styled a “leading sin,” and unless it is restrained, what crime may not be committed by him, who, disregarding the Sabbath, revolts from his Maker?

But consider its high claims as adapted to the nature, necessities, and eternal well-being of man. The law of the Sabbath has been written by the adorable God, not merely upon tables of stone, but also

upon the very *nature* of our being. It was made for man, and is most admirably fitted to his *constitution*, physical and mental, as well as moral. To avoid the guilt and misery of suicide, we should *practically second* this divinely excellent law. For our health and long life, our elasticity and vigour of mind require it. Facts proving this are numerous and decisive. Man was not created to labour seven days in the week, nor for this duration of continuous close thought on worldly themes. Medical testimony of the highest character, both in Europe and America, confirms this statement.

Again: The sanctification of the Sabbath is essential to *domestic happiness and the highest productive industry*. It affords the best opportunity for the cultivation of refined sentiment and feeling around the fireside, and for deepening the pure current of love in the whole family circle. These elements are indispensable to the highest elevation of mental excellence and social enjoyment. Its bearing upon domestic discipline and order and practice is most salutary, rendering home a little world of happiness—a paradise below.

A Sabbath sanctified effectually guards our children against sloth, prodigality, and vice, and prompts to industry, economy, and virtue. Every one, however, may not obtain great riches, but the legitimate *tendency* of the Sabbath is to secure those habits which will ensure a comfortable support with the smiles of a good conscience. Hence, wherever this day is strictly kept, there we witness industry, thrift, neatness and ample competence over and above an expansive liberality to the calls of benevolence. The general result to the community is, therefore, vastly more desirable *with*, than *without*, the Sabbath.

Again: The Sabbath is essential to the *health and perpetuity of our civil and free institutions*. Men may repudiate the sentiment and endeavour to set aside this institution of heaven, they may with infidel France, strenuously and malignantly oppose its high and sacred claims and practically abolish the Sabbath, but in doing this, they may bring upon themselves the most awful judgments of God, or the dreadful reign of terror.

Intelligence and virtue, as all admit, constitute the only sure basis of republican institutions. And what can be fitted more

effectually to obtain the desired result than a well spent Sabbath, weekly concentrating all its enlightening and moulding influences upon the mind, heart, and conscience? Affording the needful opportunity of improving the very *dawn* of moral existence, the Sabbath improved secures a benign influence upon the elements of society, elevating individual character of the right stamp, and rendering each citizen a good man and “a pillar of strength to free institutions.” And when these *elements* are thus moulded, and all are in their *proper position*, in the capitol of State or National Government, and *cemented* by *principles of enlightened justice and sterling integrity*, then may we expect true dignity and permanence to those civil and free institutions which are the glory of our republic. Admirably adapted to the necessities of sound government and economy, and to the welfare of men of every age and character, the Christian Sabbath, when and wherever truly hallowed, showers the richest blessings upon the high and low—both in Church and State. Whereas its reckless desecration spreads a most blighting influence upon human character and destiny. Hence every individual who lays claim to any patriotic or philanthropic feeling should be awake to the momentous obligations of the holy Sabbath.

Again: The claims of *humanity, morality, and religion*, imperiously demand the sanctification of the Sabbath. All need a weekly day of rest from toil and the pressure of worldly business. The Sabbath is the heaven-appointed boon to the *poor* man. And shall he not have it to enjoy? Or shall those “who control the business of our large manufactories, and our inland waters and railroads,” wrest the precious boon from him? Is it right? Is it not cruel? Our laws and usages should secure this privilege to the *hard labourer and orphan* on the public works. And here we say, that, adopting the language of an address, approved by a State Convention at Harrisburg in 1844, “The labourers on canals and railroads and steamboats, conscious of their oppressed condition, as well as their sin, may well cry as they * * do, ‘Give us back our day of rest!—we give you our whole six days—we bring you our hard hands, our strong muscles, and our willing hearts, but we will not sacrifice on the altar of your avarice, the instruction of our children, the peace of our consciences, the

order of our homes, the joys of our Saviour, and the smiles of our God. Give us back the day of rest, which we hold, not as a privilege only, *but a right*, by the statutes of the Most High and the laws of our country.' " * * Is not the appeal reasonable? Feelings of *humanity and justice cry for relief*, and shall it be disregarded?

But notice *morality and religion* as affecting our welfare. Their price is unspeakable; yet the Sabbath is indispensable to their vitality. Erase it from the inspired record and all *spiritual* religion and *sound* morality would die, and vice and crime and blood would spread unchecked through the land and world. Its light and influence make *us* differ from the *heathen*. Without it all is moral darkness and despair. "What light is to the eye, that the Sabbath is to the soul—the medium of transmitting heaven's radiance to guide our ignorance, soothe our sorrows, and sanctify our pollution." And as we would protect *Christianity itself*, with all its blessed influences, in families and communities, let every one do all in his power to sanctify the Lord's day.

But, all *temporal* considerations dwindle to a point in the comparison, when we see the Sabbath as affecting the *eternal destiny* of man. This is the *proper*, if not the popular ground upon which we *mainly* base our appeal. Man is a child of immortality. His soul will live for ever. Its character and destiny for eternity will be enstamped by the influence of the Sabbath. Conscious as we are and ever shall be of joy for obeying, or misery for disobeying the laws of God, we should most seriously contemplate the solemn and far-reaching influences of *that centred* in the moral decalogue. If that is truly obeyed, all the others will be. If that is disregarded, then the flood-gate of sin and ruin is opened; and heaven or hell will be the glorious or fearful result.

Therefore, moved by the *high interests of eternity*, involving our own immortal destiny, and that of millions, in our families, our nation, and the world, together with a supreme desire for the glory of our God and Saviour, let us "*Remember the Sabbath Day to keep it holy.*"

In behalf of the Board of Managers,

JOHN A. BROWN, *President.*

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From April 1st, 1847, to February 1st, 1848.

Collection in	Associate Reformed Presbyterian Church, Big Spring,	\$14 00
"	Bloomfield, per Rev. J. M. Dickey,	15 00
"	Hollidaysburg,	46 06
"	Danville, per Chas. Wood,	9 00
"	Jersey Shore,	2 52
"	Lock Haven,	1 60
"	Berwick,	2 74
"	Lewisburg,	5 32

Per J. Parker, Jr.

"	Female Bible Class, St. Andrew's Church,	\$5 00
"	Male Sabbath School, " "	15 00
"	St. Paul's Episcopal Church, to constitute Rev. R. Newton a Life Member,	25 00
"	Grace Church, to constitute Rev. W. Suddard, ditto.,	20 00
"	J. Parker, Jr., 3.00, E. W. Lehman, 5.00,	8 00
"	Geo. Henderson, 0.50, A. G. Coffin, 2.00,	2 50
		<hr/> 75 50
"	R. J. Grigg, 1.00, Wrightsville, 9.37	10 37
"	Catasauque,	54 97
"	Ebenezer Methodist Episcopal Church,	10 99
"	St. John's Methodist Episcopal Church,	9 20
"	New Hope,	7 39
"	Solebury Presbyterian Church,	3 00
"	Yardleyville,	8 74
"	Beaver Meadow,	79 00
"	Easton,	109 75
"	Kingston,	16 00
"	Wilkesbarre,	56 09
"	Eleventh Presbyterian Church,	44 22
"	Lambertville,	8 78
"	Bristol,	4 05
"	Mauch Chunk,	27 00
"	German Reformed Church,	10 56
"	Ninth Presbyterian Church, 26.15, Sabbath School, ditto. 5.20,	31 35
"	First Reformed Presbyterian Church,	27 07
"	Methodist Episcopal Church, Kensington,	7 68
"	Mill Creek,	14 75

Per J. Walton :

"	New Market St. Baptist Church, 13.42, Cash, 4.00,	17 42
"	A. Bower, 5.00, J. Walton, 10.00,	15 00
		<hr/> 32 42
"	West Kiskiacoquillas Presbyterian Church,	8 37
"	Harrisburg Methodist Episcopal Church,	20 00
"	Bethel, 9.50, German Reformed, 29.50,	39 00
"	Lutheran Church, 24.00, Baptist Church, 6.50,	30 50
		<hr/> 89 50
"	Presbyterian Church, Frankford, 18.14, Methodist Episcopal Church, 6.65,	24 79
"	Mercersburg,	8 93

Collection in	High Spire, - - - - -	\$ 3 02
"	Middletown, 12.15, J. Rife, 5.00, - - - - -	17 15
"	Lancaster, (Balance), - - - - -	2 35
"	Bainbridge, - - - - -	1 12
"	Lutheran Church, Elizabethtown, - - - - -	2 92
"	First Presbyterian Church, Carlisle, - - - - -	20 00
"	Thomsontown, - - - - -	2 00
"	Perryville, - - - - -	2 75
"	Maytown, - - - - -	2 59
"	Bethel Church, Mount Joy, - - - - -	9 37
"	Liverpool, - - - - -	8 00
"	Dauphin, - - - - -	6 37
"	Columbia, - - - - -	67 75
"	Millerstown, - - - - -	15 00
"	York, - - - - -	52 50
"	Middle Spring Presbyterian Church, 4.00, Shippensburg, 10.60, - - - - -	14 60
"	Strasburg, 8.50, Orrstown, 1.50, - - - - -	10 00
"	Chambersburg, - - - - -	16 11
"	Mechanicsburg, - - - - -	14 62
"	Petersburg, 3.00, Tuscarora Valley, 20.10, - - - - -	23 10
"	McVeytown Methodist Episcopal Church, 1.76, Balance 0.52, - - - - -	2 28
"	Huntingdon Presbyterian Church, 31.70, Methodist Episcopal Church, 12.56, - - - - -	44 26
"	Mr. McKinney, 0.56, N. S., 0.50, Methodist Episcopal Church Perryville, 3.05 - - - - -	4 11
"	Greencastle, 3.50, J. K. L., 1 00, W. S. B., 1.00, Mill Hall, - - - - -	5 50
John Brewster, Shirleysburg, - - - - -	- - - - -	90 00

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Hacker, Lea & Co., 10.00, Cash, 10.00, D. S. Brown, & Co., 10.00, - - - - -	30.00
Worrell, Coates & Co, 10.00, J. Grigg, 5.00, J. McLanahan, 5.00, - - - - -	20.00
Tingley, Caldwell & English, 5.00, Stone, Slade & Farnham, 5.00, - - - - -	10.00
T. P. Remington, 5.00, D. B. Hinman, 5.00, - - - - -	10.00
G. B. Reese, 5.00, Fales, Lathrop & Co., 5.00, - - - - -	10.00
<hr/>	
Mrs. Whitehead, 5.00, Mrs. Berry, 1.00, per Dr. Cuyler, - - - - -	6 00
R. Crighton, 5.00, Rev. J. Magoffin, 20.00, - - - - -	25 00
Dulles, Aertson & Fisher, 5.00, J. S. Williams, 2.00, - - - - -	7 00
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W. Agnew, 5.00, L. Taylor, 2.00, Mrs. McClure, 2.00, - - - - -	9 00
Misses Latimer, 3.00, Cash, 1.00, - - - - -	4 00
J. Potter, Potter's Mills, - - - - -	20 00
A. Osbourn, 5.00, R. Wallace, 2.00, H. Ayres, 1.00, Cash, 1.00, - - - - -	9 00
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" D. Lapsly, T. Fleming, 20.00 each, - - - - -	40.00
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" R. E. Mathey, 3.00, Eckel, Spangler & Raguel, 50.00, - - - - -	53.00
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G. W. Fobes, 5.00, Jas. Dunlap, 5.00, F. N. Buck, 10.00, - - - - -	20 00
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Mr. Pettit, 2.00, Proff. Kendal, 2.00,	- 4 00

Collection per J. Barrat :

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" 10 00, C. Robb, 10 00	- 30 00
" L. Eldridge, F. A. Raybold, Misses Clarks, D. C. McCam-	- 10 00
" mon, J. C. Farr, F. J. Dreer, Robert Clark, E. King, C.	- 70 00
" L. Hughes, R. Coburn, Miss M. Knott, T. Sparks, R. W.	- 12 00
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" J. C. Chance, 2, L. R. B., 1, S. Toby, 2, J. Queen, 1,	- 5 00
" Mr. Brown, 50 cents, Mrs. Copeland, 50, Mrs. Castle, 50,	- 5 50
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Philadelphia Sabbath Association in account with M. BUEHLER, Treasurer.

Dn.

April 1st, 1847, To Balance on hand,	- - - \$ 76 83
" Donations and Subscriptions,	- - - 2306 13
	<hr/> \$2382 96

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By Cash paid salaries of Agents, O. S. Powell, J. Miller, Wm.	
Hance, J. Bissey, C. Wood,	- 1928 33
" " their travelling expenses,	- 283 93
" " Room rent, Printing, and Postage,	- 136 26
	<hr/> \$2348 52
Balance,	<hr/> \$34 44